

A
LAMENTATION
FOR THE
Lost Sheep



Of the House of
ISRAEL.

With an *Invitation* to have them
turn in their mindes to the true Shepherd of
their Souls.

ALSO,
Something in discovery of the nakedness of all
professions, who are found in the words,
without the life and power.

Written by one of the Children of the Light, who is known
to the world by the name of *Martha Simmons.*

*I have seen also in the Prophets of Jerusalem a horrible thing,
they commit adultery, and walk in lies; they strengthen also
the hand of evil doers, that none doth return from his wicked-
ness: they are all of them unto me as Sodom, and the inha-
bitants thereof as Gomorah, Jer. 23. 14.*

*Awake, awake, put on thy strength O Sion, put on thy beauti-
ful garments O Jerusalem, the holy City, for henceforth there
shall no more come into thee the uncircumcised and the un-
clean, Isa. 52. 1.*

London, Printed for Giles Calvert, at the Black
Spread-Eagle neer the West end of Pauls. 1656.

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O *England, England!* where art thou? groping in the dark and stumbling at noon day? Art thou grown so high in thy fallen wisdom, and in the pride of thy heart, that thou canst not stoop to a measure of God in thee? thou high professor, and thou wilde wanton one, thou run'st to fast over the field to finde the Pearl; there is a Royal Diadem hid in thy unclean heart, which never consented to the evill thereof: Oh that thou wouldst harken to it, that thy inward eye might be opened! then wouldst thou see the beauty of it: surely if thou didst but see thy soul in death, and a measure of the light and life of Jesus there, checking, calling, and knocking to have thee turn in thy minde to it, that thou maist be purged and cleansed, and that it may shine forth and bring up thy soul out of the horrible pit; then wouldst thou begin to know indeed what pure redemption is: And here maist thou come to see that faith which purifies the heart, which is the real substance of things hoped for, and this would be of more value to thee than thousands of Gold and Silver. Oh vain and foolish man and woman that maketh not God thy trust, but trusts in the arm of flesh, and in the multitude of thy conceivings! how soon art thou affrighted, and paleness strikes thee in the face? and the least stirring or rushing in the creation, makes thy knees smite together and thy countenance fall, and this is because thou art in *Cains* condition, and hast no habitation in God; and though thou maist offer a Sacrifice, and pray,

and cry, and confels thy sins, and cover the Altar with tears, and give thy body to be burnt, it in that nature it is not accepted. But this I shall say to thee, Oh that thou couldst but hear! if thou wouldst but submit thy neck to the yoke of Christ, the measure of him in thee, that thou maist see him to work in thee, and thy own works laid aside, thou wouldst finde more peace and satisfaction both to soul and body; and then shouldst thou see him who is the Rock of ages, to be thy Rock and strong defence; and then shouldst thou see a war begin contrary to thy will, and him that brings into the war and carries through; and then there would be nothing to do on thy part, but to stand still and keep thy minde in, girt up to him that works; and then thou wilt come to see what it is to follow the Lamb through tribulation; but if thou wilt not improve thy measure of Light, but wilt run on in thy head-strong rebellion against that little secret love that checks thee in private, and shews thee thy heart when none else can, and if thou slight this day of small things, then will this precious Pearl, the measure of Light, be taken from thee, and given to him that is more worthy: and the gnawing worm wil enter into thee, which will never dye, but wil torment thee to all eternity, and then wilt thou be shut up in darkness and unbelief, where thou maist say to thy soul, *take thou thine ease, eat, drink, and be merry, for to morrow shall be as this day*, and much more; but thou fool, in this night of thy darkness shall thy soul be taken from thee, and then what wilt thou find of pleasures do thee good? wil they not add to thy torment? therefore I counsel thee to prize thy time, and be still and staid, and seek diligently for that messenger, who is one of a thousand; who brings the glad tydings; who is the true teacher, that cannot be removed into a corner; the corner-stone, who if thou abide, will break thy heart to pieces, and wil convince thee of thy sin, and of thy righteousness, and bring his pure judgements upon it, that his righteousness may appear.

And now to you high Priests of this Nation, and Teachers of all sorts of opinions, who have been groping and hunting in your wisdom to finde out that precious Pearl to defile in your filthy nature; but you have not yet found it, nor cannot finde the doore to enter into the kingdom, nor get your starved hearers a little bread of affurance of eternal life; only this you can do, to add to your condemnation, gather up the Saints conditions of sufferings and patience, who were persecuted by the same proud high-flowne nature that you are in, and you add your meanings to them, and so bring the curses that are written in that book upon your heads: it is time for you now, seeing you cannot finde a way, to give over stealing from your neighbour, and be content with that you have, and let the people alone to the measure of God in them, that may guide them into the way

way that they may finde bread for their souls; and seeing you will not enter your selves, do not shut the kingdome against them in laying stumbling blocks before them, and raising up false accusations against the Light, and those that walk in it, and casting a lye into the mouths of the ignorant people, in saying the letter is the word, when the letter declares that the word was in the beginning, by which word the world was made, which word all the Saints and servants of God was ever guided by; which word enquired of your father Cain for *Abels* blood; which word translated *Enoch*; which word called *Abraham* out of his own countrey, to follow the Lord in a strange Land, who was no vagrant person; which Word called *Moses* from the glory of *Pharaohs* house; which Word in due time was made manifest in flesh, vvhom your generation crucified, vvho is risen again, and hath taken upon him the seed of *Abraham*, vvho is now appeared in this day of his pover, to gather up his elect into himself, and to rip off all your deceitfull coverings, and lay you open to the shame of the heathen; and this is the word that we witness to lead and guide and command us whose mindes are fraid in it; and this word moves us into your Idolls-temple, and to other private meetings, to discover your Image of mixture of severall opinions, until you stop our mouths, and hale us forth, and deliver us up to your Rulers, who second you in your persecution, who imprison us and scourge, and stock, and stone, and despitefully use us; and by the power of this word are we brought through these tribulations, and have joy in the midst of them; and when we are reviled we revile not again, taking patiently all that you have power in your wills to inflict upon us, and we are made able to desire the Lord not to lay these things to your charge, and that he would open your eyes, that you might see what you are doing, and then you would soon cease your rage, and find enough to do within your own hearts; and by this word we see the Scriptures were given forth from this word, and as we come into these severall conditions and measures that the Saints were in that spake forth this Declaration, we can set to our seal that the Scriptures are true, & they are ours that live in the life, & not yours who despise the life, & feed your selvs with words, & gather up to your selves great riches in that nature, you eat greedly of the tree of knowledge, and now if you could but get to eat of the tree of life, you would soon be above God; but that you cannot do; for there stands aflaming sword that runs every way to keep you out, so that all that comes there comes through it, and leaves all the first wisdom behind; and therefore if any of you be found worthy to come down to the measure of Christ, and submit your necks to his

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yok it will be good for you, but not many rich, nor many wife, do come to know these things; and we have the Promise of this Word, that he will be with us to the end of the world, and we know that his Promise is Yea, and Amen.

And now all people that hath sobriety, and love to your souls, come out from among these I doll dumb Shepheards that feed themselves, but not you, and if you put not into their mouths, they will soon shew violence to you: Come out from among them, and be no longer partaker of their uncleannels, for they are broken cisterns, that can no longer hold water; and come into the Fountain that runs forth freely, the streams whereof would refresh your hungry fainting souls: *In my Fathers house there is bread enough*: Oh! why will you perish for hunger? mingle the Light, the measure of Christ in you, that with it you may see where you are, that you may see his eternal love, how he calls and invite you into the kingdom, that he may take off your filthy garments, that he may cloath you with the garment of *Righteousness*, and marry you unto himself: And now the day of his mightie Power is appeared, and the Fountain of Life set open, to wash and cleanse you from your sins, and baptize you into his death and sufferings: Oh be not stubborn and stiff-necked against him! for we that do follow him do finde his pathes pleasant, pure, and sweet; and the further we follow him in the straight gate and narrow way, we see that his love is past finding out. And now in the tenderness of my heart, longing for your souls good, am I made open to you, having had a Habitation in this City of London sometime; for seven years together I wandered up and down the streets, enquiring of those that had the Image of honesty in their countenance, where I might finde an honest Minister; for I saw my soul in death, and that I was in the first nature; and wandring from one I dolls temple to another, and from one private meeting to another, I heard a sound of words amongst them, but no substance I could find and the more I sought after them, the more trouble came on me; & finding none sensible of my condition, I kept it in, and kept all close within me; and about the end of seven years, hunting, and finding no rest, the Lord opened a little glimmerings of light to me, and quieted my spirit; and then for about seven years more, he kept me still from running after men, and all this time I durst not meddle with any thing of God, nor scarce take his name in my mouth, because I knew him not, it living wilde and wanton, not knowing a cross to my will I spent this time; it something I found breathing in me, groaning for deliverance, crying out, *Oh! when shall I see the day of thy appearance?* About the end of the last seven years, the Lord opened my eyes to see a measure of himself in me, which when I saw, I waited diligently in it, and being faithfull to it, I found this
Light

Light more and more encrease, which brought me into a day of trouble, and through it, and through a warfare, and to the end of it, and now hath given me a resting place with him; and *this is my beloved, and this is my friend, O daughters of Ierusalem*. And now all that have a desire to come this way, must lay down your crowns at the feet of Jesus, for now a profession of words will no longer cover; for the Lord is come to look for fruit, all types and shadows is flying away, and he that will come in may inherit substance, and he that will not shall be left naked.

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When the Lord Jesus came to *Ierusalem*, he beheld the city, and wept over it, with this lamentation: *Oh that thou hadst known in this thy day the things that belong to thy peace!* The same tenderness is witnessed now in them which the Lord hath enlightened. I

cannot but mourn over you, to see how you lye wallowing in your filth, and joyn hand in hand, and smite with the fist of wickedness, and yet lean upon *Christ* for salvation: Know you not that many shall say in that day, *Lord, Lord?* but remember what will be your answer; *Go you cursed into the Lake, I know you not*. Oh that thou wouldst but stand stil a little, and turn thy eye inward; sit down a little, and consider thy poor soul that lies in death: What will become of thee? thou murderest the just in thee, there is a Talent to be improved in thee, how wilt thou give an account of it; the Steward is now come: In the coole of the day, then *Adam* heard the voice of God, and then he saw his nakedness, and so mayest thou: If thou wilt turn in thy minde to the Light of *Christ* in thee, the light will discover to thee thy fallen state, and how thou art turned out from the presence of God, and art in the gall of bitterness, and the earth is cursed for thy sake: Now if thou wilt minde the light, & wait in it, which is the grace of God that hath appeared to thee, there is the first step to pure redemption: And if thou take diligent heed to this light in thee, thou shalt finde it checking thee continually for all thy evill deeds, and it will teach thee to be sober minded, and upright in all thy dealings, as in the sight of God: and so thou wilt come to see the straight gate and narrow way that leads to life; but thou wilt say, *Christ* hath done all this for me, I have nothing to do but believe; but it will be said unto thee when thou thinkest to sit down with thy Lord, *Friend, how camest thou hither without a Wedding-garment*, then know what thy portion will be. Faith is another thing then thou takest it to be; he that hath faith, if it be never so little, shall witness *Christs* words to be true: he shall
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remove mountains: Now in the still silence, in the light that shines in darkness in thee, thou wilt come to relish that little grain of faith which is held in a pure conscience, and so feel the mountains remove, which presseth down thy soul: but *ye will not come unto me that ye may have life*, saith Christ Jesus: It is thy will that hinders thee, for in thy will the Devill lodges. *Adam* when he disobeyed the minde and will of God, then he entred into his own will, and so was turned out into the Devils kingdome. Now Christ Jesus the second *Adam*, who is God manifest in the flesh, condemning sin in the flesh, if thou live in him in thee, and believe in him in thee, then thou shalt witness his power to the cutting down of thy will; for thy will must come to death, that the will of God may be done, and so that Scripture comes to be fulfilled in thee, which are the words of Christ: *Lo I come, in the volume of thy book it is written of me to do thy will O God*, which is the book of conscience in thee, there the will of God is to be done: and as thou comest to love the Light, and live in it, thou wilt come to see the righteous Law of God fulfilled in thee, Death reigns in thee. Now death reigned from *Adam* till *Moses*, and when *Moses* came, then was the Law given forth; and so *Moses* and the Prophets till *Iohn*: But thou wilt say, *thou art not under the Law, but under grace?* Let the light search thee, and it will ask thee, *How comest thou to be under grace?* Is not the Law for cleansing? When wast thou cleansed? or where dost thou think to be cleansed? Doth not Christ Jesus say that he is come to fulfill the Law, and that one jot nor tittle shall pass unfulfilled, and wilt thou speak of his words and not believe him? Yea, thou shalt know, that for that very end is there a measure of Christ given unto thee; that if thou deny thy self and yeild obedience to his will, thou shalt witness the whole Law fulfilled in thee, but it is through judgement, and through burning, for through judgement is *Sion* redeemed: but *bearken a little, and consider, hear and thy soul shall live*, if thou be willing to take up the Cross of Christ, and despise the shame, thou shalt witness pure peace of conscience; and though it may seem hard to the world, yet there is living refreshments: Yea, glorious is the work of redemption, but none can see it but those that come through it: And now the way of eternall life is laid before thee, if thou sight it, it shall lye at thy doore; and therefore take heed what thou dost, for when the book of conscience is opened, thou shalt witness thou hast been warned in thy life-time.

MARTHA SIMMONDS.

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